

## **One Who Constantly Breaks His Wudhu By Passing Wind**

Various Scholars

The scholars differed concerning the wudoo' of one who suffers from urinary incontinence or passes wind continually. Does he have to do wudoo' for each obligatory prayer after the time for it begins, and then pray as much as he wants to of naafil prayers, or is it permissible for him to do wudoo' once and pray all the prayers with it, unless he breaks his wudoo' in a manner other than his ongoing incontinence?

Abu Haneefah, Ash-Shaafi'ee and Ahmad (rahimahumullaah) were of the view that he should do wudoo' for each prayer after the time for it begins.

Maalik (rahimahullaah) was of the view that it is permissible for the one who is suffering from incontinence to do wudoo' once and offer all his prayers with it, so long as his wudoo' is not broken by something other than that ongoing incontinence.

The first view is more on the safe side and is the view of the majority.

But if the person who suffers from incontinence breaks his wudoo' in a manner other than his ongoing problem, then he must repeat wudoo', and it is not permissible for him to offer any prayer, obligatory or naafil, without doing wudoo'.

Shaykh Abdul-Azeez Ibn Abdullaah Ibn Baaz (rahimahullaah) said:

"..If you lose your wudoo' when praying and you are certain because there is a sound or a smell, then you have to repeat your wudoo' and your prayer, because the Prophet (sallallaahu alayhi wa sallam) said:

"If any one of you breaks wind during prayer, let him stop and do wudoo', then repeat the prayer." <sup>1</sup>

And he (sallallaahu alayhi wa sallam) said:

"The prayer of any one of you will not be accepted if he breaks wind, until he has done wudoo'." <sup>2</sup>

But if this happens to you constantly, then you have to do wudoo' for prayer when the time for prayer begins, then pray fard and naafil – before the time for that prayer ends – and it does not matter if you pass wind during that time, because this is the matter of necessity and the one who is continually breaking his wudoo' is excused and does not have to do wudoo' until the time for the next prayer begins. There is a great deal of evidence for that, including the aayah:

**"So keep your duty to Allaah and fear Him as much as you can"**  
[al-Taghaabun 64:16]

<sup>1</sup> Abu Dawood, 205; al-Tirnidhi, 1164, with a hasan isnaad

<sup>2</sup> Agreed upon; al-Bukhaaree, 135; Muslim, 225

A hadeeth narrated by 'Aa'ishah (radiyallaahu anha) speaks of a woman who suffered from prolonged non-menstrual bleeding (istihaadah), to whom the Prophet (sallallaahu alayhi wa sallam) said:

"... then do wudoo' for every prayer." [al-Bukhaaree, 228] <sup>3</sup>

Shaykh al-Islam Ibn Taymiyah (rahimahullaah) said:

"Whoever cannot keep his wudoo' for the duration of the prayer should do wudoo' and pray, and it does not matter what comes out of him during the prayer, and his wudoo' is not invalidated by that, according to the consensus of the Imaams. The most he has to do is to do wudoo' for each prayer. <sup>4</sup>

It also says in *Fataawa al-Lajnah al-Daa'imah*:

The basic principle concerning emission of wind is that it invalidates wudoo', but if a person passes wind continually, he has to do wudoo' for each prayer when he wants to pray, then if wind comes out of him whilst he is praying, that does not invalidate it; he has to continue with his prayer until he completes it. This is a dispensation granted by Allaah to make things easier for His slaves and not to cause them any hardship, as Allaah says (subhaanahu wa ta'aala):

**"Allaah intends for you ease"** [al-Baqarah 2:185]

**"and has not laid upon you in religion any hardship"** [al-Hajj 22:78] <sup>5</sup>

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<sup>3</sup> Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah li Samaahat al-Shaykh Ibn Baaz (rahimahullaah), 10/120

<sup>4</sup> *Majmoo' al-Fataawa*, 21/221

<sup>5</sup> al-Lajnah al-Daa'imah li'l-Buhooth, 5/411